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CONCENTRIC EDUCATION FOR TEACHING SISTERS

Sister Rose Dominic, S.C.L.
Director, Graduate Division
Saint Mary College
Xavier, Kansas

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How are young Sisters just leaving novitiates to be educated, since it must be kept in mind that they are religious and that the majority of them must prepare to render a life of service in professional areas? Clearly the Catholic philosophy of education must supply the general frame of reference for their formation. But how is that philosophy to be put to work in the undergraduate program in line with the special needs of Sisters? The following is an attempt to analyze some aspects of this question and to indicate a few factors which enter into a solution. The analysis is limited to the needs of young, inexperienced Sisters in teacher-education programs on the undergraduate level.

First, what is a Sister-teacher? Is she a hyphenated individual whose two parts are but tenuously held together? Is she "Sister" in part of her life and "teacher" in another part? Of course not. Yet have colleges given programs that tend of set purpose to eliminate the hyphen? Are Sister-preparation and professional preparation concentric? Or have those responsible for the spiritual development of a young religious watched apprehensively as their product was transferred to an educational institution and wondered whether the coming years, to be devoted chiefly to the development of a skilled practitioner, were "off-center"?

Various types of programs may make possible a shift from religious to professional preparation. The most extreme instance of divided training provides religious preparation within the Sister's religious community with professional preparation confined to a secular university. Numerous programs of a second type offer community spiritual formation with the addition of attendance at a Catholic coeducational institution for professional

preparation. Under a third plan community-controlled religious formation is supplemented by professional education in a Catholic college for women, conducted by the community or by another Sisterhood.

In circumstances where Sisters are dependent on secular universities for professional training, the divergence in programs and the difficulty the Sister-student has in overcoming the dichotomy are obvious. No further attention will be given to this type of program, as no improvement is likely.

In the remaining situations the Sister's task is easier, and there is hope for improved programs. In the Catholic coeducational institution and in the Catholic women's college the philosophy of education developed within the Church is the starting point for all aspects of the curriculum, with theology and philosophy as integrating factors. Assume in such circumstances a Sister-student with well-grounded spirituality and an alert awareness of her reasons for attending college. Add faculty members sensitive to the individual needs of Sisters, and the results of the years of study in either type of Catholic institution may well be satisfactory and even gratifying. But these are assumptions, and they relate to individuals, both students and faculty members.

On the other hand, to what extent do Catholic college faculties as a whole plan a curriculum and individual courses for Sisters? Perhaps they do so to a degree in summer sessions where Sisters usually make up the major part of the enrollment. Yet even in these cases the resulting program is frequently an adaptation of the general college plan to the peculiar needs of the summer group. But what happens—or may happen—during the year? Each

teacher is inclined to let the mature student, the docile student and the student with few apparent needs carry on independently. To these groups the Sister-students belong. Meanwhile, time, attention and guidance tend to be concentrated on young lay students—one remove from adolescence, yearning for variety and excitement, with obvious physical, social and spiritual needs.

Examine the aims and purposes stated in college catalogues. Sister-education is rarely mentioned, and there is consequently reason for believing that college policies lean heavily toward curricular and extra-curricular provisions for the lay student only. What does the Sister-student gain from these provisions? In curricular aspects she can and does profit by cultural and professional offerings. In extra-curricular activities she is generally no more than an interested spectator. Moreover, faculty time and attention are channeled into these extra-curricular affairs with faculty thinking taking as a major item what lay students are doing, planning, or even wearing. What Sisters are doing is apt to receive only incidental attention. Although Catholic colleges profess to be devoted to the education of the whole person, one may ask if the "whole Sister" is really considered?

Let us ask next what is happening to the "Sister" in the future Sister-teacher. As already stated, she may be profiting much from courses in which a Catholic philosophy of education is important subject matter and a frame of reference for critical thinking. Yet her education may not yet be concentric. Spiritual formation begun in the novitiate and professional preparation for teaching are both Catholic, and those in charge wish to give their best to the future teacher. But those administering the educational program may not feel any immediate personal responsibility for the continuation of the Sister's spiritual formation. Lay teachers could scarcely be expected to assume such a duty. Priests and Sisters take an interest, so far as time permits, but not being charged with this objective as a duty, they hesitate to do more than encourage and give good example. Hence, the concentric element in Sister-education is left more to chance than to choice, and a wish is not translated into a carefully-unified plan.

The young Sister's continued spiritual growth centers then in the general routine of conventual life, which may be dissociated from her educational milieu. Is it surprising if new daily academic duties seem to her to be in a somewhat different sphere, overlapping with the spiritual but still set apart? She knows, of course, that any task assigned under obedience is her way of serving Christ, and she strives to get the most out of this preparation for her future apostolate, by this very attitude uplifting the tone of any class in which she enrolls. Nevertheless, classroom and laboratory experiences seem to be somehow different both in content and in emphasis. In classes intended chiefly for lay students she must continually evaluate what is presented in the light of her particular needs and obligations. She has to adapt, modify and apply the results of her learning experiences to her future work as a

religious. One can certainly not object to such mental activity and critical analysis; but is it not asking too much of the young religious if she is left almost alone in the process?

A Planned Program

Why not provide the Sister with an integrated program and definite guidance? To do so requires a situation where planning for the Sister's religious and professional preparation is accomplished jointly by a group representing the two aspects of her formation but working as one.

Though difficult, this procedure is by no means impossible in the Catholic coeducational institution or Catholic women's college. Yet joint planning can be done most readily in a college conducted exclusively for Sisters. Since only religious will be involved, the mistress of novices and others devoted primarily to the spiritual side of preparation will feel they have a place in the planning group. College administrators will not then be distracted by the pressing demands of a lay student body. Such a united personnel could effect oneness in approach and smoothness in transition from novitiate to college, from college to school.

In such a planning group there should be breadth of view and mutual understanding, with the religious and professional aspects of Sister-formation seen as part of one goal: to produce the Sister-teacher with integrated personality, who regards professional preparation as part of a way of life in reaching sanctity, and a life of sanctity as the framework into which specialization fits naturally and without ostentation. Study will not be distinct from and potentially dangerous to a life of sanctity but a means to it—an activity centered and anchored in the practice of religious perfection. The religious of spiritual, intellectual and professional maturity should be the product of such a program in a degree scarcely possible within a curriculum used by Sisters but not specifically planned for them. Where her religious and educational guides are one in their planning, the young Sister-student will breathe an air of freedom and security in her work. Relieved of strain and uncertainty about how the phases of her preparation fit together—in some cases one might say of living in two worlds—she can spend her years of professional study with simplicity and zeal, without spiritual fear, or intellectual pride.

What steps are to be taken before such a program becomes a reality? There will need to be much serious study by all concerned, including if possible some Sister-students in the planning. The following are a few factors involved in designing a curriculum for Sisters.

Since both the aims and objectives of the Sister's religious life and her duties as teacher are fundamental, neither can be offered as an excuse for inferior achievement in the other sphere. A prayerful religious cannot adduce her life of devotion as an excuse for carelessness in scientific techniques; an effective speaker or writer cannot justify laxity in religious obligations by an appeal to her life of service. The Church in America needs saintly experts. Though all will not succeed, there will be more

recognized and saintly master-teachers, if the two essential aspects of the aim are correlated. This obvious ideal will fructify only with informed thought and careful planning.

Because the Sister has intense motivation for making her work an acceptable offering, much that would have to be built up for the lay student can be assumed in planning her curriculum. Because of her greater maturity and livelier motivation, the Sister can get her education in less time than can other students. But would it not be better to provide reasonable time and opportunity for broadening her education, enriching her background, and enabling her to demonstrate her initiative?

Furthermore, the religious should be taught as a religious. She should be in an atmosphere that stresses the dignity of her vocation and the obligations which flow from it. In mixed classes the instructor cannot make use of situations to weave in naturally examples and suggestions particularly applicable to religious, because such a procedure would not be fair or acceptable to lay students. Examples of kinds of appropriate applications might be in the area of directives of the Holy See and in the practice of tolerance towards persons without tolerance of false principles.

Nor is it consonant with the dignity of a religious to become an equal, a companion, with the lay students. To them she is, even in her student days, a guide, counselor, friend; she is not a sister, spelled with a small "s." But among an all-Sister group such a parity of social relationships can operate naturally, giving support in professional hours as well as in time of recreation, motivating extra-class activities. In these personnel areas where so much has been done to aid the lay student, it seems only just that adequate programs be planned for Sisters.

A final point, mechanical but important, is the time schedule, which should also manifest the integration between spiritual and academic hours. Provision should be made for long periods of concentrated work, for group meetings, for organized activities or field trips and for free time.

The above items merely indicate some considerations which should underlie the concentric under-

graduate education desirable for Sisters just out of the novitiate. A comprehensive analysis awaits longer and more penetrating study.

Regarding the possible disadvantages of such a program three objections will be singled out for brief consideration.

Would not such a program tend towards narrowness and inbreeding? A poorly-selected faculty could certainly produce such a result, but a well-chosen staff will foster depth rather than narrowness. Inbreeding can be obviated by such appropriate means as guest staff members and speakers, laboratory experiences, field trips, library assignments and similar plans.

How could an institution possibly offer special classes for all areas in which Sisters must prepare? To this valid objection it may be pointed out that even Sisters preparing for highly specialized work can secure basic liberal arts and pre-professional training under these ideal circumstances.

Would there not be a loss of religious vocations if college girls were kept at a distance from groups of young Sisters? The point seems debatable. It is also possible that there might be more vocations from the localities where the well prepared Sister-teachers will work in future years, since maturity, culture, efficiency and spirituality attract. But even if the number of college student vocations should decrease, ought that fact to outweigh the importance of the proper development of those vocations already within the convent?

This orientation to the problem of securing ideal preparation for Sisters achieves its purpose if it alerts only a few more persons to the danger of near-sightedness in the matter and to the need for long-range planning. No plan which fails to provide concentric goals is worthy of Catholic Sister-education. Every provision by administrators and faculty for a real correlation will bring improved results for Sister-teachers and for the coming generation of Catholic school children. Concentric education of our Sisters will enable them to do increasingly better work in seeking sanctity and in the apostolate for souls.

"Among the various monasteries (and he had built many in those regions) the monastery of Fulda certainly holds first place. . . . Here was founded as it were a new city of God, in which, generation after generation, innumerable monks were carefully and diligently instructed in human and divine learning, prepared by prayer and contemplation for their future peaceful battles, and finally sent forth like swarms of bees after they had drawn the honey of wisdom from their sacred and profane books, to impart generously that sweetness far and wide to others. Here none of the sciences or liberal arts were unknown. . . ."

Pius XII, "Saint Boniface," June 5, 1954. From *The Pope Speaks* (Second Quarter, 1954), p. 175.

"In 1931, in a private audience, Pope Pius XI said to our Very Reverend Mother General: 'Together with the love of spiritual things and great purity of soul and life, a third condition is necessary for the sacerdotal or religious life, that is, knowledge. When I was teaching in a seminary I often used to say, 'For priests, monks, and nuns, there are not only seven sacraments, there are eight. They need the sacrament of knowledge' . . . Without knowledge what is there? Without a certain degree of intelligence, without the acquisition of sufficient knowledge and culture, a spiritual life has no basis on which to rest.'"

"Formation Program for Religious of the Roman Union of the Order of Saint Ursula, Central Province, U. S. A.," panel paper, p. 9. Midwest regional meeting.

THE CATHOLIC UNIVERSITY AND THE AFFILIATION OF SISTER FORMATION INSTITUTIONS

Dr. Roy J. Deferrari, Secretary General
Catholic University of America
Washington, D. C.

The Catholic University of America has always had the problem of Sister formation before it. The establishment of the Catholic Sisters college for the training of Sisters as teachers in residence and away from their convents is a unique project which resulted from this thinking.

The Catholic University of America almost from the very beginning has been carrying on a process of "affiliation" in relation with Catholic educational institutions of all types. In fact by its very Constitutions or Statutes, which are approved by the Sacred Congregation of Seminaries and Universities, it is bound to do so. See in this connection Article 71, Sections 1 and 2 of the *Statuta*. Moreover, certain basic principles for the process are clearly laid down in these statutes or have been evolved from them. The most important of these principles are the following:

1. The fundamental purpose of "affiliation" as carried on by the Catholic University is to aid the institution in question in every way, not to set up hurdles to obstruct or to annoy.

2. Any academic institution whose authorities show a reasonable understanding of its problems and whose resources are sufficient to make possible steady improvement may expect with reasonable certainty to be affiliated, if it so desires. Of course, if after a proper time the institution exhibits no progress, or its administrators show serious lack of recognition of the problems involved, it will be dropped from the affiliated list.

3. Affiliation must be a completely voluntary relationship. Neither party is bound by contract or any other tie. Either party may withdraw from the arrangement at will.

4. The University tries to lead the affiliate to stand on its own feet within respectable academic circles. It supports in every possible way without interfering in the slightest with the autonomy of the institution affiliated. In fact the Statutes (*loc. cit.*) read "without prejudice to their autonomy."

Within this general framework the Catholic University has worked out in detail a process for the affiliation of Sister teacher training institutions with itself. Of course, while the focus is on the training of nuns as teachers, the general formation of the religious is directly involved. The plan is based on this fundamental premise: If the young and prospective nun is to be trained for teaching in the classroom simultaneously with her formation for the religious life, it is best for her to receive this training within her own convent and not outside in any teacher-training center, however excellent this center may be from the standpoint of professional education. We are well aware of the controversy which has gone on for so many years regarding the relative merits of the two plans, and we do not wish

to present the merits of either plan here. We are merely stating the premise from which the affiliation of teacher-training institutions has been developed at the Catholic University.

Another principle of great importance in the execution of our plan is that the Sisters themselves in their own convents can do a far better educational job than an outside institution can by sending to the convent members of its own teaching staff. Thus the Sisters by training several of their own group to form the beginning and nucleus of a faculty will have the teacher in close touch with her pupils at all times for assistance and guidance. This is in direct contrast to the other situation where the instructor rushes in to give a lecture and rushes off again almost as soon as he has finished, or where the Sister herself rushes to another institution as a member of a larger mixed class, and can approach the teacher only with difficulty, and herself must hasten to return to her convent. In addition, the convent will have an incentive to build up a good working library for teachers within its own walls, which will be not only a great convenience to the Sisters but will also be a great beneficial influence on the community in general. The expense when regarded in the light of value received is much less than for a comparable training received in other ways.

The objections usually raised are of two kinds. First, since the Sisters will be within their own convents, because of this quasi-family relationship between the teacher and the students, educational standards will be low. The teacher will not grade the achievements of her students objectively, and will be reluctant to fail a Sister when she deserves to fail. All my experience in this work points to much greater objectivity and strictness within the religious community than on the part of teachers who rush in and rush out of a convent, who are very busy with other duties, and are anxious to get this extra chore completed with the slightest possible trouble and inconvenience. A second common criticism is that the teachers of the religious community will not be as well trained as those outside. Certainly this need not be so. We have found no difficulty in persuading Mother Superiors that well-trained nuns for this purpose are a most valuable asset to their community and will yield fruit a hundredfold. As for experience in teaching, the average nun, I am sure all will agree, has much more of this asset in the best sense of the word than the average teacher to be found on our college faculties.

On the receipt of an inquiry from a religious community, usually by the nature of things, a small and financially poor group, as to how to set up a teacher training center within its convent, the following information in brief is sent:

1. Little is needed in the beginning other than a reasonable understanding of the problems involved, a deep conviction of the importance of such an institution to the community as a whole, and a genuine determination to succeed.

2. A minimum of three teachers at least with appropriate graduate preparation; if teachers are in the process of so being trained and will be available in the foreseeable future, adjustments will gladly be made to meet the situation.

3. A minimum library of 5,000 well-selected volumes is desirable. Again, if a much smaller number only is now available, but a gradual and steady development of library can be inaugurated, this is acceptable.

4. A simple but effective scheme for keeping records must be set up.

5. A scheme of administration, however simple, must be established.

6. A curriculum of studies that will meet both the needs of the religious community in the regions where it has schools, and its own broader objectives must be worked out.

7. A catalogue, usually typewritten in the beginning, must be constructed.

8. A student body is necessary. This would seem to go without saying, but this sometimes represents a problem. Usually small communities confine the work of their institutions in the beginning to the summer months. The University, however, urges that as soon as possible some studies be carried on during the regular year, if only on weekends. As to the actual number of students, it may be as small as ten.

9. A questionnaire and application form must be filled out by a responsible member of the community and sent to the Chairman of the Committee on Affiliation. The information contained in this will help us to give the most beneficial advice.

10. A representative of the Committee on Affiliation will then visit the convent in question. On the basis of the information obtained from the questionnaire and from the visit, this representative after consultation with the other members of the Committee will make a detailed report, a kind of "blueprint," showing the community how it should proceed in the development of its teacher-training institution. It is not expected that this shall be done in one or two years. If some progress is made from year to year, all will be well.

11. Naturally some religious communities at first are very much concerned about the financial cost involved. After the institution has been established, the cost is slight—fifteen dollars a year payable to the University to cover the expense of conducting its Office of Affiliation. In the beginning, an application fee of ten dollars, an evaluation fee

of fifty dollars, half of which goes to the evaluator himself, and the cost of travel for the evaluator represent the total outlay of funds.

Some of the benefits to be derived from such affiliation are the following:

1. The religious community is able to develop its own institution for the attaining of its various objectives. This institution will belong to the community in the best sense of the word, without any entangling alliances of any kind.

2. In keeping with the principle of non-interference with the institution's autonomy, the institution will issue its own transcripts of record. The University will accept the credits so issued at their face value. The institution, however, is in no way bound to send its students to the Catholic University. It may send them anywhere it chooses. In such cases, if necessary, the University will issue a statement that it itself will accept these credits in the usual way. All institutions of higher education and state departments of education, with very few exceptions, will accept these credits from an affiliate. The New York State Board of Regents has cooperated splendidly with the University in this matter. — 25 —

3. The Catholic University, through its Committee on Affiliation, acts as a center of information for its affiliates on all educational matters, such as textbooks, administrative problems, and academic problems generally. The affiliate may use this service or not as it pleases.

4. If the institution desires, the University jointly with the institution itself will issue a diploma of graduation at the minimum cost of fifty cents.

5. If the institution wishes to grow from a two-year "normal" to one of three years, and eventually to a four-year college, the University through its Committee on Affiliation will go along with the institution, advising and supporting it at every step of the way. Of course, at the college stage a charter or incorporation must be obtained from the state. Thereafter, the University will encourage and guide its affiliate to recognition by its own state department of education, its own state university, and finally its own regional association.

At present the Catholic University has forty-three affiliates of this kind—teacher training institutions within religious communities. All started from scratch, as it were, and are all progressing at various speeds, but all are progressing. A few are recognized by their regional associations as four-year colleges; some are three-year and others are two-year teacher training institutions. All are prospering.

All this has been accomplished without any advertising or publicity of any kind. The Catholic University of America is proud of this achievement, and is eager to continue the steady expansion of this work.

SISTER FORMATION AND THE NURSING SISTER

Sister Elizabeth Clare, F.C.S.P., Director
 Schools of Nursing, Province of the Sacred Heart
 Sisters of Charity of Providence, Mount St. Vincent
 Seattle, Washington

The new winds of thought sweeping over the Catholic world, the call of the Holy Father to the religious communities to renew and revitalize their formation programs, the vision of an army trained to conquer the world for Christ—all these make us thrill to the challenge of our day. The real heroism of the communities that are responding to the challenge, the courage with which they are clearing the obstacles we have thought insuperable show us that this is not a work of flesh and blood but that the task is being carried along with the aid of the Holy Spirit.

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In the community with more than one type of activities the question may arise as to whether a formation program can be set up that will be equally adapted to all. It is beyond question that all the members of all active congregations need an equally solid training regardless of what special service of the neighbor may be theirs. All have equal need of that maturity which comes from a curriculum steeped in theology, philosophy, social relations, the liberal arts. Specialized training must come later but not before the religious has had the foundation essential for the desired development of heart and mind. It is only in this way that the congregations will give to the Church the type of religious envisioned by our Holy Father in his pronouncements of the past few years on the subject of Sister formation.

The religious in the hospital field, in schools of nursing, in various works of social service are here concerned. A Sister in hospital work, for example, from the moment she receives her appointment is faced with tremendous responsibilities; and in this time of shortage of personnel the tendency is to advance her to even more responsible tasks at an early age. From the outset she will associate with those who have had general and professional training. She will be forced to assume tasks formerly the province of the medical profession or of the highly-skilled nurse with long experience. She must work with, and to some extent control, professional people and activities. In the daily round she is faced with matters of life and death. Daily she meets the impact of a world that knows not Christ.

What does her community expect of her? That she be faithful to all her religious obligations. That she be able to assume complex nursing services. That she serve her community loyally. That she pass unscathed through all the allurements of a materialistic environment. That in all situations she command the respect of the secular personnel with whom she works.

What does the Holy Father expect of her? That she be in no way inferior to her secular colleagues but even surpass them in professional knowledge.

That she be thoroughly grounded in the religious life. That she be competently prepared both educationally and practically for her future work. That her training enable her to safeguard spiritual, mental and bodily health. That she successfully integrate her professional duties and her spiritual life. That she be able to sanctify herself in her apostolate.

What do professional standards require of her? There is today unrest, questioning, experimentation in the field of secular nursing education. Its leaders are not satisfied with the product that is being turned out and are moving toward a more flexible and more cultural curriculum. This is noticeable at both national and state levels. The preponderance of science in the early training of the Sister in hospital work has crowded out the humanities that would have given her a well-balanced education. Experiment is being approved and even invited at local as well as at higher levels. The movement toward regional rather than national accreditation with nursing as a specialty is significant. What is desired is really a sound general education on which professional training may be built.

Can a program of Sister-nurse training be worked out that would integrate all of the various demands? Happily no such necessity exists. With the impetus of the Sister formation movement the program is already set up and functioning successfully in a number of communities. And judging by the enthusiasm shown at the regional meetings of the Sister formation groups, many more congregations may soon initiate such a program.

The thinking of our foremost theologians and educators and the prayers and sacrifices of thousands have gone into this planning, this determination to put into action the expressed views of the Church on the formation of religious for our day. We are living in an age of great problems and great dangers for mankind; but ours is also an age of greater intensification of the spiritual life. This situation is a privilege but also poses a serious responsibility.

The house of formation provides the setting of holiness and tranquility in which spiritual and intellectual training may be integrated. The young religious destined for various types of apostolic works may mature together in an atmosphere of study. Here the sense of responsibility may be developed. The problems of the future may be foreseen and to a measure forestalled. The Church itself will gain in solidarity because all types of communities will be advancing by similar routes.

Facing the Difficulties

What difficulties will a hospital community face in adopting the formation program demanded by the needs of our times? Besides the ever-present

problems of lack of personnel and resources there will be such individual problems as the location of the house of studies in relation to clinical facilities, and the selection and preparation of faculty. It is necessary, however, to recognize the urgency of the situation and to make a beginning. It would be the part of wisdom to go forward courageously, painful though the initial steps may be.

What tangible gains may a community hope for as a result of the enriched formation program? No longer need it then be said that adaptation is forced upon us by secular agencies. Our willingness to cooperate in improving standards will give us the opportunity to influence secular thinking on the training of nurses. We shall have views to present on the great social problems that concern us all.

After the first years of adjustment a community should be able to send forth to the apostolate a type of religious whose spiritual life is built on a firm theological and philosophical basis, who has learned

to integrate her professional training and her spiritual life, who understands her own nature and her purpose in life and her duty toward the neighbor, and who can achieve a satisfying apostolate while sanctifying herself in working for the glory of God.

A community may then hope to exercise better control over those departments of Catholic hospitals that threaten to pass exclusively into the hands of seculars unless we can supply adequately trained and matured Sister-personnel. Because of their deeper character formation such Sisters will exercise a greater influence over their students and be capable of arousing in them the highest aspirations. Such teachers are needed in key positions, on teaching faculties and especially for the nursing arts courses. Here particularly it is hoped that, aided by the help of God, students may see in the life work exemplified by the hospital Sister a career worthy of their loftiest ambitions and of the greatest service to the neighbor.

SFC Activities and Plans

Discussed at Three-Day Meeting

(Excerpts from the minutes of the meeting of the Sister Formation committee, N.C.E.A., and regional chairmen of Sister Formation conferences, February 4-6, 1955.)

The meeting of the Sister Formation committee and the regional chairmen of the Sister Formation conferences of the N.C.E.A. was held at Marygrove college, Monroe campus, Monroe, Mich., February 4-6, 1955. The chairman, Sister Mary Emil, I.H.M., called the meeting to order at 7:00 p.m., and Mother General Anna Marie, I.H.M., offered the opening prayer.

Others present were Sister Mary Richardine, B.V.M., provincial superior, Immaculate Conception province, Davenport, Iowa; Sister Mary Teresa Francis, B.V.M., general councillor and chairman of the Board of Education, Dubuque, Iowa; Mother Mary Florence, S.L., assistant general, Sisters of Loretto at the Foot of the Cross, Nerinx, Ky.; Sister M. Gerard, O.S.F., director of elementary education, Alverno college, Milwaukee; Sister M. Emmanuel, O.S.F., dean, College of St. Teresa, Winona, Minn.; Sister Mary, O.S.F., secretary general, Rochester, Minn.; Sister Mary Basil, S.S.N.D., assistant commissary general, School Sisters of Notre Dame, Milwaukee; Sister Mary Gertrude, C.R., Eastern SFC chairman, former superior of Resurrectionist Juniorate, now on leave of absence in Washington, D.C.; Sister Marie Enda, O.P., dean, St. Thomas Aquinas college, Sparkhill, N. Y.; Sister Mary Hugh, C.S.J., councillor and head of Department of Education, Fontbonne college, St. Louis; Sister Judith, F.C.S.P., general councillor and community supervisor; Mother Lillia Marie, C.S.J., provincial superior of Sisters of St. Joseph of Carondelet, St. Louis; Mother M. Philothea, F.C.S.P., provincial superior, Sisters of Providence, Seattle, Wash.; Sister Mary Paul, C.S.J., dean, West Hartford Branch of Hartford Diocesan Teachers college; Sister Mary Roberta, C.S.J., Hartford Diocesan Teachers college; Sister Mary Peter, O.P., community supervisor, St. Mary Dominican college, New Orleans; Reverend Mother Mary Magdalen, C.H.M., superior general, Ottumwa Heights, Ottumwa, Iowa; Sister M. Regina, C.H.M., secretary general, Ottumwa Heights, Ottumwa, Iowa; and Sister Celine, C.R., dean, Mother Celine House of Studies, Port Chester, N.Y.; Mother Mary Luke, S.L., assistant general, Nerinx, Ky.

Reports by regional chairmen: Informal reports given by the regional chairmen on their respective conferences were interspersed with much general discussion, which led to the passing of several pertinent motions affecting future procedure in all regions. Among these motions were the following:

1. That whenever the conference is held at a college at which hospitality is given to the Sisters, the planning committee should establish a specified reasonable hospitality charge, notify the Sisters of

that fee and designate to whom it should be paid; and that we do not attempt to defray the expenses of our speakers.

2. That the planning committee of each region assume the financial obligations for its conferences.

3. That there be a study of juniorates in each region, and that we form a questionnaire to be used nationally in order to get uniform answers. Mother Mary Florence and Mother Mary Luke were appointed to draw up the questionnaire and were authorized to contact the regional chairmen to initiate the obtaining of information on juniorates.

(The meeting re-convened on Saturday, February 5, at 8:00 a. m.)

SF Bulletin: The chairman noted that at first the *SF Bulletin* was thought of as an organ to circulate among superiors. However, its growing circulation has changed its purpose from a "special-readership" organ to a "special-subject organ"—Sister formation. The low subscription price is designed to encourage superiors to give us multiple subscriptions, even within the same house, for example, for mistresses, directress of studies, etc. It was noted that the size of the present paid and complimentary subscription list makes further mimeographing impractical. A quotation on printing costs submitted by Sister Ritamary was read and discussed. A motion by Mother Mary Luke was passed that the plan for printing be accepted. The group also adopted a motion made by Sister Celine and seconded by Sister M. Teresa Francis that a letter be sent to communities suggesting that they might like to subscribe for their houses and also for complimentary copies to be sent to certain members of the clergy. If there are any duplications, the editor is authorized to use the payment for other complimentary copies.

(continued on page 18)

MORE ON POLICY AND POINTS OF VIEW

The *Survey Report on Teacher Preparation*, issued by the present members of the Sister Formation committee in 1952, revealed that 118 communities of Sisters had no facilities of their own for educating their members and no ready access to other Catholic colleges or universities.

The solution in whole or in part of this problem situation is one of the major tasks to which the *Bulletin* is dedicated by way of dispensing information and stimulating discussion.

- 28 - In our first issue Brother Bonaventure Thomas, F.S.C., president of the College and University department, offered a plan for the establishment of a Sisters' College Center—essentially a single college owned and operated by a number of religious communities together. In this issue the Secretary General of the Catholic University, Dr. Roy J. Deferrari, presents a description of the Catholic University plan of affiliation by which 43 communities have been enabled to set up training programs under their own auspices. In succeeding issues we hope to elaborate still other ways by which the small community may look to a solution of its training problem. At present we have commitments for articles on the plan by which a sponsoring university itself grants the credit earned in part in a community House of Studies, as well as on the plan whereby a single small community sends all of its subjects to be educated by a single larger one, as a matter of policy. In our next issue we shall also describe the revised *Directory of Catholic Women's Colleges Having Facilities for the Education of Sisters*, which is now being compiled by Sister M. Gerard, O.S.F., of Alverno college, Milwaukee.

As has been pointed out before, the *Bulletin* aims at a policy of neutrality on the merits of these various plans. We take the view that the different methods of Sister-education deserve considerably more time for growth and refinement before we can or should attempt to compare their effectiveness. It is possible to learn much from the good points of all. We feature any report or article, therefore, because it means progress or improvement in some way or other, not because we agree with its details. Certainly even someone committed by conviction to an entirely different plan of Sister-education could not fail to be impressed that the system explained in this issue by Dr. Deferrari represents an earnest attempt to solve a difficult problem, shows great faith in Sisters, and indicates a most praiseworthy generosity on the part of a university which lends its own name and prestige to a host of small and struggling institutions. Similarly, even someone who disagrees with Sister Rose Dominic's central thesis that the education of Sisters cannot be just the education of a laywoman given to a Sister will nevertheless concur with her in the thought that whatever type of education we finally decide to bestow on Sisters should be given to them—not because it is the easiest or cheapest to administer—but because it has been seriously thought out and planned with a view to the Sisters' greatest good, spiritual as

well as intellectual. The same may be said, finally, of Sister Elizabeth Clare's contention. We are happy to have the directress of seven schools of nursing education take the position developed in this article—again, not because we wish to force upon someone who does not believe it the thesis that the education of the Sister-nurse, except in purely professional matters, should be very similar to that of the Sister-teacher; but because we should like to underscore the principle that the Sister-nurses likewise deserve the best in integral and integrated formation, whatever that may prove to be.

NEWS FROM THE REGIONS

At the midwest SFC meeting at Saint Louis university, January 7-8, 83 religious communities of women were represented. Seventy-five Mothers General and Provincial Superiors were among the 235 Sisters attending. Most Rev.

MIDWEST Charles H. Helmsing, auxiliary bishop of St. Louis, extended greetings and welcome in the name of Archbishop Ritter. The University president, Very Rev. Paul C. Reinert, S.J., re-emphasized the objectives of the Sister Formation movement in his welcome address. "We are convinced," he said, "that this movement will prove to be one of the greatest single contributions to the genuine progress and the prestige of Catholic education in recent decades. The program of training for the Sisters which will grow out of these conferences will provide for what I consider the two basic essentials for such progress and prestige. As the Chairman of the National Committee, Sister Mary Emil, I.H.M., has emphasized so often, this movement is directed first and foremost to the spiritual formation of our Sisters, to a combination of instruction in theology and to the constant inspiration to the practice of virtue in accordance with the spirit of a given community. As its most important objective, therefore, this movement wishes to assist each community in imparting to its young Sisters basic theological knowledge, a genuine ardor for perfection, and an opportunity to apply in the

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Sister Ritamary, C.H.M.
Editor, *SF Bulletin*
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Regional chairmen: New England, Sister Mary Constance, R.S.M.; East, Sister M. Gertrude, C.R.; Midwest, Sister Mary Hugh, C.S.J.; South, Sister Mary Peter, O.P.; Southwest, Sister Elizabeth Ann, I.H.M.; Northwest, Sister Judith, F.C.S.P.

period of training what they have been instructed and exhorted to do. Then, as its second great objective, the Sister Formation movement wishes to enlarge the opportunities for Sisters to acquire the intellectual virtues, particularly through the pursuit of a well-planned course of collegiate study. From this course of studies, it is hoped, will result the formation of a religious woman who is eager to continue her education independently through reading and study, and has a love and an appreciation of the things of the mind."

One hundred twenty-five delegates, representing all religious communities of women in the region, took part in the Northwest regional conference, held at Marylhurst college, Marylhurst, Ore., January 8-9. Most Rev. Joseph P.

NORTHWEST Dougherty, bishop of Yakima, said in the invocation: "Our Sisters are *par excellence* witnesses to Christ by reason of their identification with the priestly and teaching office of their Bishops; and it is most important, therefore, that taking full advantage of the grace of their Confirmation, they should be formed spiritually and intellectually for their vocation of giving witness to Christ in the classroom, in the hospital, and in areas of social action."

Most Rev. Edward D. Howard, archbishop of Portland, pointed out to the Sister-delegates that "the Holy Father has never questioned the motives of religious engaged in education. He takes it for granted that you work for the glory of God and the good of souls. Yet he is concerned that some may yield to the false principle that providing instruction in religion excuses one from meeting the standards of education outside the Church."

"Let us be realistic," he continued. "Our schools, regardless of how they compare to others, stand in need of improvement. Unless we work constantly to improve them, we shall find them growing worse. . . . It is the clear wish of the Holy Father that the standards of the state in teacher training be regarded by us as a minimum."

Most Rev. Charles P. Greco, bishop of Alexandria, after quoting the directives of the Holy Father, proposed to the delegates at the Southern regional conference, Louisville, that some immediate applications be made.

SOUTH "It is proposed for your consideration and adoption, therefore, that no young Sister be sent into the classroom before she has received the Baccalaureate degree. This may cause a hardship to the schools for a few years after the adoption of this rule, but once this period is over, the school program can be resumed in its normal course—with the difference, however, that the Sister-teacher then entering the classroom will be thoroughly prepared. This will insure fewer defections from the religious life, because our Sisters will then be relieved of strain and worry and from the double pressure of teaching and studying at the same time, arising from inadequate preparation."

A vice chairman from the community of the Sisters of the Holy Names of Jesus and Mary will

SOUTHWEST

be selected to serve as program chairman for the Southwest regional conference for 1955, in accordance with a decision of delegates during the meeting held at Immaculate Heart college, Los Angeles, January 26-27. Sister Elizabeth Ann, I.H.M., regional chairman, reported a "highly successful conference with profitable working spirit throughout."

Speaking of the special needs of the Church today for well-prepared teaching Sisters, Sister Mary Humiliata, I.H.M., said on the opening day of the conference: "The Church today needs what we alone, the teaching communities of America, can give her. She needs our whole-hearted dedication to the work of the intellectual apostolate. Without it, without the development of a strong intellectual life within the consecrated ranks of her religious, without productive Catholic scholars in every field, the Church is powerless today to meet the challenges facing her—challenges rooted in the world of ideas. We in America have not had to face the horrors of persecution . . . while our contemporaries in Europe and Asia have endured heroic sufferings and death. — 29 — But do we realize that this constitutes not an exemption, but an obligation—that a special vocation in the Church devolves of necessity upon us, a vocation to assume the intellectual leadership for which the world looks to us."

It was announced that College of the Holy Names, Oakland, Calif., will be host institution for the conference next year.

Ranking high in interest for the Eastern SFC conference delegates was Monsignor John J. Voight's description of the Pro Deo association, a cooperative project of six teacher training colleges for Sisters, and the diocesan subsidy plan, administered for religious teachers in elementary schools in cooperation with

EAST Fordham university. The New York archdiocesan secretary of education opened his address with a statement of confidence in the progress of the Sister Formation movement: "This meeting today with an audience of some 300 representatives from nearly 100 communities . . . represents a marvelous beginning indeed. When one considers that two other regional meetings are taking place this weekend and that three additional meetings of a similar nature will have been held in other sections of the United States before this year is finished, there is added reason for us all to be greatly encouraged by the remarkable progress achieved to date by the Sister Formation movement. How well do I remember the first meeting attended by a few Sisters and school superintendents in Kansas City some three years ago to discuss the important problem of doing something, no matter how little, to improve the professional and religious formation of the Sisterhoods. Today I marvel to think that as an outcome of that small meeting this great and influential audience has been assembled. If any here today should have any doubts about the future of the Sister Formation movement, I strongly urge a renewal of faith in God's Goodness and Power since He through His Provi-

dence has made this remarkable and incredible progress in the short space of three years."

Sister Mary Constance, R.S.M., dean of studies, Salve Regina college, Newport, Rhode Island, was elected chairman of the New England region. She succeeds Sister Mary Lucia, O.P., president, Albertus Magnus college, New Haven, Conn., who served as chairman during the organizational period and as hostess to delegates to the first regional conference.

Sister Mary Paul, C.S.J., vice chairman, represented the New England region at the meeting of committee members held at Monroe, Mich., February 4-6.

SFC Program on Graduate Education Scheduled for National Convention

— 30 — The Graduate Education of Sisters will be the theme of the Sister Formation program, to be held during the National Catholic Educational association meeting in Atlantic City, April 12-15. Rev. Edwin A. Quain, S.J., academic vice-president of Fordham university, will speak on "The Selection of Religious for Graduate Study," and Sister M. Emmanuel, O.S.F., dean of the College of Saint Teresa, Winona, Minn., on the topic of "The Sister in Graduate School —and After." The audience will be invited to take part in the discussion of problems raised for religious communities by the need for large numbers of graduate degrees.

The agenda for the business meeting following the program includes consideration of the by-laws of the Sister Formation conference and a report on the Catholic College Directory project.

The meeting will be open to higher superiors and to all Sisters, with no restriction on the community delegation.

A series of planning meetings with consultants and regional committees will be scheduled throughout the convention.

"Papal Teachings" Conference Theme

"Papal Teachings, Our Guide" is the theme of the education conference of the Sisters of St. Joseph of Carondelet, to be held in Albany, N. Y., April 16-17. Sister Mary Hugh, of Fontbonne college and SFC midwest chairman, will address the elementary section on "Attitudes toward Intellectual Development."

VOCATION SURVEY

It is requested that all communities cooperating with the vocation survey project begun in the Northwest region write to Sister Judith F.C.S.P., Mt. St. Vincent, Seattle, Washington, for a copy of the tally and instruction sheet. It will be appreciated if as many tabulations as possible are in before the N.C.E.A. convention, but this is not a deadline. Results should likewise be sent to Sister Judith, together with copies or originals of any papers on which special comments have been written.

ARTICLE FROM DECEMBER BULLETIN TO BE REPRINTED IN FRENCH JOURNAL

"The Sister Formation Movement and the Pastoral Outlook," an article by SFC chairman, Sister Mary Emil, I.H.M., which appeared in the December *Bulletin*, will be translated into French and reprinted in the *Supplement of La Vie Spirituelle*. Request for the reprint came from Father A. Plé, O.P., editor of *La Vie Spirituelle*, monthly journal of spirituality published in Paris. The *Supplement* is issued quarterly, featuring studies on religious life today.

CCD Summer Leadership Courses Scheduled

Confraternity of Christian Doctrine summer leadership courses will be held at the Catholic University of America (June 27 - August 6), Dominican college, San Rafael, Calif. (June 28 - August 6), Incarnate Word college, San Antonio (June 6 - July 15), and Loras college, Dubuque, Iowa (June 24 - August 3). Applications should be sent as soon as possible to the registrars of the institutions offering the courses. CCD courses enable Sisters to help in preparing Catholic high school and college students and other lay groups to share in the apostolate of teaching religion.

NCEA Problems, Plans Committee Hears SFC National Chairman

Sister Mary Emil, I.H.M., SFC chairman, by invitation of the National Problems and Plans Committee of the National Catholic Educational association, took part in the discussion of the problem of teacher training and supply at the Committee's semi-annual meeting, held at the Woodner Hotel, Washington, D.C., March 10-11.

Sister was asked to discuss recent developments on the topic before the Committee, in the light of the extensive study she has devoted to the problem.

Papers on Community Programs Available

In response to a limited number of requests several communities are able to supply copies of their panel papers on the community formation program. Reports were prepared originally for discussion during the regional SFC meetings. It is suggested that postage be enclosed to cover mailing costs.

Requests may be sent to Sister M. Angelis, C.S.S.F., 1335 Enfield Street, Enfield, Conn.; Sister Mary Antonine, R.S.M., Manville P.O., R. I.; Sister Celine, C.R., Mother Celine House of Studies, Port Chester, N. Y.; Sister M. Cyrilla, O.S.F., Sisters of St. Francis House of Studies, Stella Niagara, N. Y.; Sister Jean de Milan, S.G.C., 57 Rolfe Street, Lowell, Mass.; Sister Josephina, C.S.J., Mt. St. Joseph academy, Brighton, Mass.; Mother Robert Falls, O.S.U., 100 Meadow Lane, New Rochelle, N.Y.; Sister Mary Emil, I.H.M., Marygrove college, Monroe Campus, Monroe, Mich.; Mother Mary Florence, Loretto Motherhouse, Nerinx, P. O., Loretto, Ky.; Mother Mary Magdalen, C.C.V.I., Incarnate Word convent, 4515 Broadway, San Antonio, Tex.; Sister Mary Philip, R.S.M., Provincial House, 5707 Smith Avenue, Mt. Washington, Baltimore 9, Md.; Sister M. Ignace Garvey, R.S.M., Saint Xavier convent, 4900 Cottage Grove Avenue, Chicago 15, Ill.; Sister Joan Michel, C.D.P., Our Lady of the Lake convent, San Antonio, Tex.; Sister Mary Augustine, O.S.F., Alverno college, Milwaukee, Wisc.; Mother Lea Kearney, O.S.U., Ursuline Provincialate, 399 South Sappington Road, Kirkwood, Mo.; Sister Mary Regina, St. Mary's Novitiate, Notre Dame, Ind.; Sister Elizabeth Marie, C.S.J., St. Joseph's Provincial House, 1890 Randolph Avenue, St. Paul 1, Minn.

THE NATIONAL PROBLEM IN CATHOLIC EDUCATION

Sister Mary Teresa Francis, B.V.M.
General Councillor and Chairman, Board of Education, B.V.M.
Mount Carmel, Dubuque, Iowa

"On every side, requests are being received for more priests and sisters. Daily the demands are growing and they are not being fulfilled." These words of His Excellency, Archbishop Leo Binz, president of the National Catholic Educational Association, in his pastoral letter for Vocation month, point up sharply what is fast becoming the foremost problem of the Church throughout this entire country. The most acute phase of this problem is the necessity of providing religious teachers to staff our Catholic schools; and vocation month would seem the proper time for a careful study of this particular phase. Just how serious the difficulty is can be ascertained from the review and forecast presented by Dr. Urban H. Fleege, Staff Associate of the NCEA. In "Catholic Education in the United States, Review and Forecast (1920-1960)," Dr. Fleege assembles the data comparing the Catholic birth rate and the birth rate in the general population, the relation of Catholic, Public, and Non-Catholic non-public elementary and secondary school enrollment biennially, 1920-1950, and forecasting the future. He admits that predictions are dangerous because of the multiple factors which affect population size and because of the errors that have been found to exist in records; nevertheless, the material is very enlightening.

The Catholic population in the United States grew from 17,887,646 in 1920 to 22,293,101 in 1940. Yet the percentage of the population represented by Catholics did not increase during this twenty-year period. In the five years (1945-1950) the elementary school enrollment of the Catholic school increased 525,000. Nevertheless, the major impact of increased births had not been felt in the elementary schools.

A study of the infant baptisms from 1945 to 1953 will indicate the critical nature of the issue facing administrators across the country. Table I will give the biennial record of infant baptisms and

corresponding first grade enrollment from 1945 to 1953.

TABLE I

INFANT BAPTISMS IN THE UNITED STATES

Year	N	First Grade Enrollment*	Year
		N	
1945	705,557	394,342	1951
1947	907,294	508,084	1953
1949	943,443	518,328	1955
1951	1,018,303	570,249	1957
1953	1,094,872	613,128	1959

* The first grade enrollment in 1951-1952 was 394,342. The ratio of first grade enrollment to the total number of baptisms (1945) was 56%. The possible number of first grade children each year is based on this conservative per cent.

Expansion is just beginning. In September, 1953, those children born in 1947 entered first grade and will move up from grade to grade as the record group of 1946 births moved in to second grade in 1953. Successive groups of similar and even larger size will be presenting themselves in the next few years. Table II based on the national ratio (56%) which is conservatively low will give the possible enrollment for the next few years. 1957, which has been identified as the peak year, would seem not to be the highest point of school enrollment. In September, 1961, high schools will be besieged with correspondingly larger numbers of first-year applicants and the "peak year for high school enrollment will most likely be 1966-1967." (p. 45)

Table III, indicating the increase in infant baptisms in several dioceses, 1941-1953, is a concrete illustration of the degree of difficulty to be faced in these sample areas; increases ranging from 21 to 92 per cent, and in exceptional cases to over 100 per cent, are to be expected in 1959.

TABLE II

POSSIBLE ELEMENTARY SCHOOL ENROLLMENT (1955-1959)*

	Grade 1	2	3	4	5	6	7	8	Total
1954	525,000	497,000	396,000	371,000	347,000	345,000	342,000	311,000	3,134,000
1955	528,000	514,000	487,000	388,000	363,000	340,000	337,000	334,000	3,291,000
1956	545,000	517,000	504,000	477,000	380,000	355,000	332,000	329,000	3,439,000
1957	570,000	534,000	507,000	494,000	467,000	372,000	347,000	325,000	3,616,000
1958	603,000	559,000	523,000	496,000	483,000	457,000	363,000	339,000	3,823,000
1959	613,000	591,000	547,000	513,000	487,000	474,000	447,000	355,000	4,027,000

* Figures based on 56% ratio of first grade enrollment in 1951 (NCWC Department of Education statistics) to the total number of infant baptisms (1945) and a decrease of 2% in grade by grade enrollment.

The Sister Formation Conferences give an opportunity to superiors to discuss ways of meeting this crisis of enormously increasing enrollments. Moreover, as the lead article of the December *Bulletin*

points out, religious communities continue to endeavor to provide spiritual and intellectual formation for each religious to prepare her for her apostolate in these difficult times.

TABLE III
BIENNIAL SAMPLING OF THE INFANT BAPTISMS IN SEVERAL DIOCESES
SHOWING PER CENT INCREASE OVER 1945 INFANT BAPTISMS

	1945	1947	Incr. per cent	1949	Incr. per cent	1951	Incr. per cent	1953	Incr. per cent
BOSTON	30,446	41,318	35.0	38,313	25.8	39,137	28.5	42,335	39.0
CHICAGO	38,742	50,947	29.1	43,990	13.5	44,990	16.1	46,969	21.2
DETROIT	20,992	29,518	40.6	28,829	37.3	32,414	54.4	36,081	71.9
DUBUQUE	3,650	5,267	42.6	5,647	54.1	6,092	66.9	6,293	72.4
LOS ANGELES	18,576	23,166	24.7	22,870	23.1	32,345	74.1	35,742	92.4
SEATTLE	4,990	4,618	-8.0	6,370	27.6	6,540	31.0	7,283	46.0
TUCSON	4,178	4,228	1.0	5,449	30.4	6,313	51.0	8,512	103.7

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BIBLIOGRAPHY AND DOCUMENTATION

"All the more reason why the young clergy, because they are to be trained in the spiritual life, in sacerdotal and religious perfection, must be separated from the tumult of the world before entering the lists of combat; for long years they must remain in a Seminary or Scholasticate where they receive a sound and careful education which provides them with a gradual approach to and a prudent knowledge of those problems which our times have brought to the fore, in accordance with the norms which we established in the Apostolic Exhortation "Menti Nostri." What gardener would expose young plants, choice indeed but weak, to violent storms in order that they might give proof of the strength which they have not yet acquired? Seminarians and scholastics are surely to be considered like young and weak plants who must still be protected and gradually trained to resist and to fight."

Pius XII, "Holy Virginity," March 15, 1954. From *The Pope Speaks* (Second Quarter, 1954), pp. 118-119.

"Information," *La Vie des Communautés Religieuses*, Vol. 12 (Octobre, 1954), 257.

It is reported that religious of 22 orders and institutes took part in the first of series of courses organized for them by the movement for a "Better World." The sessions were held at Mondragone, near Rome. Typical problems of religious life were examined in the light of papal documents. Not only were the distinctions among institutes taken into account but also the common attitudes which should lead all to work together fraternally for the perfect application of the teaching of the gospels.

"Retraites de Vêture et de Profession," *Revue des Communautés Religieuses* (Septembre-Octobre, 1954), pp. 142-153.

A novice mistress, writer of this article, sets forth her experience in guiding the private retreats of young Sisters preparing for the reception of the habit and for profession. Based on the spirituality of St. Ignatius as established in her congregation, the matter is, however, concerned with the broad essentials of religious life and their deeply personal development. The eight day retreat preceding the reception of the habit is outlined, stressing the importance of this first time the aspirant is alone with God and in her vocation. The profession retreat of ten days is discussed at length. Three meditations and a *travail personnel* each day carry out its purpose—the individual's putting together into a whole in a written exercise those lights already received, rather than seeking new ones. The novice receives the plan at the beginning of the retreat and is trained throughout the novitiate for each day's unifying *travail*—the short thesis in which, with French logic, she makes her own and unifies the graces of the day. One such study on the topic of "the place of sacrifice in my life" is developed briefly as an example of the method. The difficulty of obtaining from all novices such a *travail personnel* is admitted. But the author adds: "Would not this difficulty partially disappear if all novitiate training had been directed towards this sense of a truly individual response to the teaching received? As in many other matters, no doubt, an experience tried out courageously and carried on with constancy will reveal talents in the souls of mistresses and their novices not always, perhaps, sufficiently exploited."

Some pertinent observations on the spirit of such retreats bear quoting: "We must adapt our

presentation of the basic value of religious life to the vocations God sends us or else risk being unfaithful to the Holy Spirit who puts His demands in souls and to our foundress who has wished us to be in the world without being of it." "The youth of 1954 like a direct style, neither artificial nor sentimental . . . One becomes 'dated' very quickly in spiritual literature as well as in profane." One should aim "to present the same fundamental virtues of Christianity and the religious life under their theological dogmatic aspect . . . to advance nothing that is not solidly founded." "The objective is to form the novices to a personal, adult religious life, the life they should be ready to lead on leaving the novitiate. . . The postulants who come to us are no longer 'little girls.'"

Archbishop T. D. Roberts, S.J., *Black Popes. Authority, Its Use and Abuse*. New York: Sheed and Ward, 1954.

Chapter IV of this provocative work on obedience and authority is entitled "The Obedience of Daughters," the "daughters" being nuns. The mission of the teaching Sister receives high praise. In commenting on the frank discussion of difficulties in the *La Vie Spirituelle*, symposium on obedience, the author makes a point not without relevance to the vocations article in the December *Bulletin*: "Inevitably one feels that the extreme gravity of the 'Vocations Crisis' in France is largely the cause of this new attitude of self-criticism; there is the feeling that a desperate situation calls for desperate remedies. If that is so—and the conclusion is hard to avoid in view of discussion so unprecedented—it is a thousand pities that ideas sovereign in their own right should have to await admission forced by pressure of events."

Jude Senieur, O.F.M., Cap., *Vocational Replies*. Patterson, N. J.: St. Anthony Guild Press, 1954. \$1.75.

Questions 117-127 of this manual of queries and replies deal with problems of formation of novices and postulants. Some practical plans are offered briefly for establishing an ideal setup, though such arrangements may admittedly involve inconveniences. "Our suggestion as to how we can give the Sisters their balanced life of prayer and work in which they are well trained both to pray well and to work well is a long-range plan of consolidation, after which the community will be prepared for fruitful expansion." Appendix I gives a reading list for postulants and novices, compiled from suggestions of about 900 Sisters.

NOTICE

By request of several religious superiors the *Bulletin* now circulates to many mission houses as well as to superiors, for whom it was originally planned. The *Bulletin* now welcomes subscriptions from all Sisters, librarians, and all persons, whether Sisters or not, who are interested in Sister-education.

"Congrès de religieux en 1954," *Revue des Communautés Religieuses* (Septembre-Octobre, 1954), 159-163.

This brief account of the gathering together of religious during the past year to study recruitment, formation, and the apostolate includes some impressive summaries. At Rio de Janeiro in February 1500 religious assembled, of which 64 were general superiors representing 147 institutes. The congress ended with the establishment of the Conference of Major Superiors of Brazil. In June 4000 religious Sisters belonging to 350 congregations met in Paris, where the two already-established unions of French religious held their annual study sessions. In July at Ville-Saint-Laurent, Quebec, 209 orders and congregations of religious (71 of men, 138 of women) carried out a discussion program in four distinct groups. Outcome of these meetings was the founding of the Conference of Canadian Religious, in four sections, including as members the major superiors of the country. Under the title of "Spanish Confederation of Religious" an organization has been set up, with canonical and civil status, uniting on a unique and higher plane the federations of Spanish religious, both men and women. All of these groups carry out the suggestion of the Sacred Congregation of Religious for national federations and federations of religious engaged in the same works, for the solution in common of the many problems which beset them.

Father A. Plé, O.P., "A propos de la formation doctrinale des religieuses," *La Vie Spirituelle*, Tome XCI (Decembre, 1954), 490-496.

Some new undertakings in the doctrinal formation of religious are briefly chronicled: (1) The opening of the Roman institute of sacred studies, called *Regina Mundi*. (2) The organization at Montreal by the faculty of theology of the university of an *Institut supérieur de sciences religieuses*, intended for Brothers and religious women. (3) A correspondence course in sacred doctrine for contemplative religious, organized by Very Rev. Elisée de la Nativité, O.C.D., along the lines of *Forma Gregis* for novice mistresses. (See *Bulletin* for Dec., 1954). The courses may be obtained from the Rev. Marie-Ephrem, O.F.M., 7, rue Marie-Rose, Paris-14e.

Suggested Outline for a Study of Intergroup Relations to be Used by Teachers belonging to Religious Orders. Prepared under the direction of Rt. Rev. Msgr. Timothy F. O'Leary by Sister Marie Augusta, S.N.D. and Sister Jeanne D'Arc, C.S.J., New York: Commission on Educational Organizations. National Conference of Christians and Jews. 15 pp.

Designed for Sisters, this outline includes helps in program planning, a list of speakers' bureaus and selected bibliography.

STATEMENTS OF THE HOLY SEE ON THE EDUCATION AND FORMATION OF SISTERS

Compiled by Reverend Joseph F. Gallen, S.J.
Woodstock College, Woodstock, Maryland

Pope Pius XII

1. "The exhortations that We have given thus far in speaking of missionaries are to be repeated for all who fill out the ranks of a well ordered, unobtrusive but laborious and beneficent army. These are the ranks of the religious virgins, whose devout zeal gives the aids necessary for the assistance of the sacred expeditions. We realize that the congregations of sacred virgins are increasing daily in Portugal. In these a careful and accurate selection is to be made of those called by divine grace to assist in the missions, so that daily in increasing number, daily prepared by a more suitable formation they may depart to take up this work, and as nurses of the sick, teachers of youth and catechists may accomplish everything demanded of them by the distinctive duties of this apostolate. Those on whom this most serious matter depends are to give proper consideration to the fact that the greater success of the assistance given by missionary sisters will be in proportion to the greater suitability and thoroughness of the religious formation of their minds and souls. May their skillful zeal, through the grace of God, be augmented by the industrious zeal of many holy native sisters."

Encyclical Epistle to the Portuguese on the Missionary Apostolate, June 12, 1940, AAS, 32-1940-257, 258.

2. "Charity possesses a dignity, an inspiration and a strength that is lacking in mere philanthropy, however endowed with wealth and other resources. Thus if we compare our Catholic sisters who nurse the sick with others who perform this same task out of mere humanitarianism or for pay, we discover in them something entirely different and of higher value. They may at times be inferior to others in technical advantages, and We take this occasion to urge them not only to keep abreast of others in this matter but even to surpass them. But where our religious women, deeply imbued with the vital spirit of their institutes and daily prepared for the love of Christ to lay down their lives for the sick, perform their labors, a different atmosphere prevails, in which virtue works wonders that technical aids and medical skills alone are powerless to accomplish."

Address to the General Congress on the State of Perfection, Dec. 8, 1950, AAS, 43-1951-33.

3. "Sisters in teaching and education should be so prepared, so equal to the lofty character of their calling, so cognizant with everything that youth will encounter and with every influence that he will meet that the students will quickly exclaim: We can go to the sisters with our problems and difficulties; they understand us and help us."

Apostolic Exhortation to the First International Convention of Teaching Sisters, Sept. 13, 1951, AAS, 43-1951-742.

4. "Not a few of your schools are represented to Us and praised as very good, but not all. It is

Our keen desire that all strive to become the very best. This, however, presupposes that your teaching sisters know and possess their matter perfectly. Thus give them a good preparation and formation that will also meet the qualifications and degrees demanded by the state. Supply their needs generously, particularly with regard to books, that they may also afterwards be conversant with the advances made in their fields and thus offer to youth a rich and solid harvest of learning. This is in conformity with the Catholic idea, which gratefully accepts all that is naturally true, beautiful and good, because it is the image of the divine truth, goodness and beauty."

Ibid.

5. "The formation of your sisters for the work and task incumbent on them. Here there should be no smallness, but you should have a breadth of vision. When it is a question of education, pedagogy, care of the sick, artistic activities or others, a sister should have this assurance: My superior is giving me the opportunity of a formation that places me on an equal footing with my secular colleagues. Give them also the possibility and the means of keeping their professional knowledge up to date. Of this too We spoke last year. We repeat it, to emphasize its importance for your sisters' peace of soul and for their work."

Address to the Congress of Mothers General, Sept. 15, 1952, AAS, 44-1952-826.

The Sacred Congregations

6. The annual statistical report of religious institutes to the Holy See demands that degrees obtained by members of the institute be listed.

S.C. of Religious, July 9, 1947.

7. "Do Superiors strictly see to it that Rectors, Prefects, Teachers and Professors receive adequate preparation for their work:

- a. Scientifically, by acquiring knowledge which corresponds adequately to the grade of the class, and by obtaining degrees and certificates, even such as are recognized outside ecclesiastical circles.
- b. Pedagogically, by the study and practice of the art of teaching.
- c. Spiritually, so that they may exercise the office of teaching with a genuine zeal for souls and make it a means of sanctification for themselves and others."

Quinquennial Report Questions, Pontifical, n. 302, Diocesan, n. 282, S. C. of Relig., Dec. 8, 1948.

8. "Do Superiors diligently see to it that all persons who are to be engaged in various capacities in these institutions (hospitals and institutions for the sick, orphans, aged, etc.) be competently prepared:

- a. Scientifically, by obtaining even state certificates and other equivalent credentials.
- b. Practically, by a suitable period of trial."

Ibid., Pontifical, n. 308, Diocesan, n. 288.

9. "Do Superiors see to it that the bodily health of the religious who are engaged in these ministries (nursing and institutional work) be preserved by suitable food and sleep; that moral dangers be avoided; that the religious life and the exercise of charity be properly harmonized . . ."

Ibid., Pontifical, n. 311, Diocesan, n. 291.

10. "One of the most marked exigencies of our time is precisely that of an adequate learning (which is not infrequently defective), catechetical, pedagogical and professional. Experience proves that success depends in great part on a learning equal to the exigencies of one's proper mission."

Introductory Address of Cardinal Piazza, Secretary of the S. Consist. Congr., *Acts and Documents of the General Congress on the States of Perfection*, 1950, p. 99.

11. "This Sacred Congregation believes it would fail in its duty if it did not call your attention, also at the present moment, Reverend Mother, to the most serious obligation incumbent on the Mothers General of Congregations of Religious Women dedicated to education to prepare their subjects properly, not only from the point of view of religious formation but also from that of professional preparation.

"The exalted 'mission' of educator, to which Our Divine Lord calls the young sister, led her to enter, with generous heart and trustful soul, the institute that she freely chose, since she believed that she would find in it the climate in which her specific vocation could flower and fructify for the good of souls.

"It would also be truly rash to pretend that after the years of postulancy and noviceship, devoted almost exclusively to the personal religious formation of the young sister, without suitable preparation she could immediately become a teacher and still less a serious educator, prepared and informed even for only the earliest years of childhood.

"This Sacred Congregation is completely aware of the difficulty in which the Reverend Mothers General so frequently find themselves when confronted by the pressing requests of the Ordinaries, who are moved by the immediate necessities of the Christian people and request the opening of new houses and the cooperation of their Congregations for the education of the people.

"Nevertheless, this Congregation, bearing in mind that only a sister suitably prepared will be able to accomplish effective good among souls, even of younger children, does not hesitate to recommend earnestly to the same Mothers General to provide with all their efforts not only the formation of the young sisters in the spirit of their institute but also their pedagogical and professional preparation and not to burden them immediately with duties for which they are not as yet prepared. By such a course of action the Mothers General will have

certainty that they are fulfilling a most strict obligation of their delicate office, that is, of laboring for the good of their institute and of contributing efficaciously to the apostolate of the Church."

S. C. of Relig., Circular Letter to the Mothers General of Italy on the Professional Preparation of Teaching Sisters, July 31, 1951, *Commentarium Pro Religiosis*, 30-1951-262, 263.

12. "The present convention, although it treats also of fundamental principles of the religious life in general, is directed to the teaching sisters, who constitute a particular class of the apostolate among the souls consecrated to God. We have given it the precedence in the provident work of spiritual renovation over other classes or branches of the apostolate of sisters because the apostolate of education has a distinctive similarity to the priestly ministry and also because the seriousness and delicacy of its duties demand a solicitous care for a more faithful accomplishment of its lofty mission."

Rev. A. Larraona, Secretary of the S. C. of Relig., Opening Address, First International Convention of Teaching Sisters, Sept., 1951, p. 14.

13. "I wish to close by repeating the motto with which the servant of God, the Reverend Paul Gin hac, S. J., spurred on his priests of the tertianship to an informed and complete generosity: 'Educate yourselves, you who have the duty of being the educators of the world.' Educate yourselves, educate yourselves completely, educate yourselves with renewed effort, you who have the duty and are the educators of so very many of the young girls of today, of so very many of the holy teaching women of the proximate future."

Ibid., p. 16.

14. "Of this state of soul, and of this salutary impression made by the modern movement in religious communities in various fields we find applications, manifestations, and developments which could be dwelt upon very much at length. In order to restrict our considerations to just a few examples, we might mention: . . . (4) the determined tendency towards the erection of institutes of higher learning for the doctrinal and technical training of sisters, and the organization of these institutes on both a national and international basis."

Rev. A. Larraona, Summary and Farewell, First National Congress of Religious in the United States, 1952, Men's Section, 231.

15. "One of the more important matters to be treated in the meeting in question will be that of the foundation at Rome of Higher Institutes of Religious and Social Culture and of other schools to impart a university culture to sisters and to the consecrated souls. The foundation of such institutes in Rome does not exclude, as is clear, the existence of similar higher institutes in the different nations, in the same way that the ecclesiastical Roman universities (Gregorian, Lateran, Angelicum, etc.) do not exclude the existence of similar universities in the various nations."

Rev. A. Larraona, International Congress of Mothers General, Sept. 11-13, 1952, pp. 18-19.

(to be concluded in the next issue of the BULLETIN)

SFC MINUTES

(continued from page 7)

The Proceedings: The plan for printing the *Proceedings* of the regional conferences was discussed at some length. Only the addresses given on the first day of the conferences are to be included. Since there was great similarity in the programs, there will necessarily be much repetition. Hence, excerpts will be made from all papers.

By-laws: Discussion of the by-laws resulted in some changes in the original draft, in order to incorporate in a unified whole as many as possible of the regional recommendations.

Vocation Survey: Sister Judith gave a report of the vocation questionnaire which she had formulated and administered to 1643 girls in colleges and in grades eleven and twelve of high school. Answers indicated that girls are most influenced by the kind of Sister with whom they come in contact. Other committee members are administering the questionnaire to large numbers of girls throughout the country, as a means of self-evaluation for Sisters in general, as well as a stimulus for thinking about religious vocations. Committee members agreed that in planning for publication of Sister Judith's study every effort should be made to give this important project the widest possible attention.

Revised Directory: Sister Mary Gerard reported on the work done for preparing a revision of the Directory. Many colleges not previously listed now wish to be included. Sister has sent out 600 questionnaires with accompanying letters and a copy of the first Directory to all Catholic women's colleges and to the respective motherhouses. Each college wishing to be included is asked to pay five dollars, which will entitle them also to a copy of the Directory. Any other college not listed because of lack of facilities may secure a copy for one dollar. Sister Mary Basil reported that consideration is also being given to the question of graduate study. A supplement to the Directory will indicate what facilities are offered to Sisters by graduate schools, including special rates, scholarships, and fields of work.

Program for the 1955 regional conferences: Because of the need for unity in the movement and because of the desirability of issuing *Proceedings* arranged topically rather than regionally, it was decided that the group would attempt to work out a tentative national program such as was followed this year. Much discussion resulted in the following approved organizational procedures: (1) One open and one workshop day will be held again. (2) Priest speakers will be featured on the morning of the open day and Sister speakers in the afternoon. (3) Two kinds of workshops will be provided: one according to areas to be considered and the other according to positions of delegates, with no set agenda for the latter group. (4) Greater emphasis will be given to the organization and conduct of the workshop sessions, open only to official delegates. (5) It was recognized that it would be desirable to

continue work on the five general topics considered in each region this year: integration of spiritual and intellectual formation, curriculum, administration of studies, in-service training, and public relations.

N.C.E.A. Convention: The program theme is to be different from that of the regional conferences. The Business Session will include a short report on SFC progress, the adoption of the By-laws to be submitted to the Executive Committee of the College and University Department, the Directory report by Sister M. Gerard, and soliciting of subscriptions for the *SF Bulletin*. It was suggested that a series of regional meetings be held during the convention in order to plan for next year's conferences.

Vote of thanks: A motion by Sister M. Emmanuel was passed that a vote of thanks be sent to the national consultants for their work thus far and for their interest, and that a letter be written informing them of this vote. A motion by Sister Mary Richardine was approved that a vote of thanks be given to Sister Judith for her excellent work on the vocation questionnaire and to Sister Mary Gerard and Sister Mary Basil for their work on the Directory. Assent was given to a motion by Sister Judith that we broaden our national Sister Formation committee to include a Sister from among the nursing communities, especially one associated with the League of Nursing, and a Sister from among the social workers.

Adjournment: The meeting was adjourned at 11:30 a.m. Committee meetings and informal discussion began again at 1:30 p.m. and continued through the afternoon.

Respectfully submitted,
Sister Mary Basil, S.S.N.D.
Secretary

"Our deep pity for the vast world of invalids, along with the desire that professional activity may be for you a daily means of sanctification, leads us to exhort you to penetrate ever more deeply, and to make your own, the spirit of your excellent Association. Its lofty object is the elevation of your profession to the exercise of a true and sacred ministry. This obliges you to work, in so far as you are able, for the safeguarding in practice and in legislation, of the principles of natural and Christian right—principles which guarantee liberty and respect to the patient.

These two aims, or if you will, these ideals inspiring your profession—if re-inforced and sustained by an ever increasing technical knowledge—will make each of you a model nurse."

Pius XII, "Nursing: A True and Sacred Ministry," Oct. 2, 1953. From *The Pope Speaks* (First Quarter, 1954), p. 54.